

JUNE.

THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXII.

"For what is a man profited, if he shall gain the whole world, and  
lose his own soul? or what shall a man give in exchange for  
his soul?"—Matt. XVI., 26.

CANTERBURY, N. H.

1892.

# THE MANIFESTO.

## CONTENTS.

	Page
The Kentucky Revival, No. 18,	131
Which the Real or Ideal,	134
Evolution,	137
Faith Dual,	138
Letter.—Elder A. Perkins,	139
Something New,	140
Editorial,	142
Inquiry,	143
Scripture Text,	144
In Memory.—S. A. Weatherford,	144
In Memoriam,	145
Notes About Home,	146
Not for an Orange,	148
Deaths,	144
Books & Papers,	144

**\$75.00 to \$250.00 A MONTH** can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 26th and Main St., Richmond, Va.

Scientific American  
Agency for

# PATENTS

CAVEATS,  
TRADE MARKS,  
DESIGN PATENTS  
COPYRIGHTS, etc.

For information and free Handbook write to  
**MUNN & CO., 311 BROADWAY, NEW YORK.**  
Oldest Bureau for securing patents in America.  
Every patent taken out by us is brought before  
the public by a notice given free of charge in the

## Scientific American

Largest circulation of any scientific paper in the  
world. Splendidly illustrated. No intelligent  
man should be without it. Weekly, \$3.00 a  
year; \$1.00 six months. Address **MUNN & CO.,  
PUBLISHERS, 311 Broadway, New York.**

**AGENTS WANTED \$50 to \$150**  
MADE FROM  
**A WEEK** working for **WORLD'S COLUMBIAN EX-  
POSITION ILLUSTRATED**; authentic or-  
gan of the World's Fair. Most beautiful, in-  
teresting and popular publication issued. Sells  
at sight. Send 15 c. in stamps for full particu-  
lars and sample copy containing **COLOR-  
GRAPHIC VIEWS OF EXPOSITION BUILDINGS**. J. B.  
CAMPELL, Pres., 218 LaSalle St., CHICAGO, ILL.

**HALL'S JOURNAL OF HEALTH.** May. Con-  
A word with our Readers; Talks with D.  
Mandeville; Rescued by his horse; How is  
it Done; Sunstroke; Alcohol and Insanity;  
Whole Wheat Bread; School Girl's Lunch-  
eon; Meat Eaters; The Sabbath; The Tobac-  
co Habit, etc., etc. Office 240 West 56th St.,  
New York.

## THE ALTRUIST.

Is a monthly paper, partly in Phonetic  
spelling, and devoted to common prop-  
erty, united labor, Community homes, and  
equal rights to all. It is published by the  
Altruist Community, whose members  
live and work together, and hold  
their property in common, all the men and  
women having equal rights in electing  
officers and deciding all business affairs by  
their majority vote. 50 cents a year  
specimen copy free. Address A. LOWELL,  
301 Olive St., St. Louis, Mo.

## LIFE OF C. H. SPURGEON

By the noted Author, Pastor, Journalist  
and Platform Orator,  
**RUSSELL H. CONWELL.**  
500 Pages, 75c. OUTFIT FOR 30c.  
ELEGANTLY ILLUSTRATED, Greatest Chance you  
ONLY \$1.50. ever had to Make Money.


**EVERY CHRISTIAN FAMILY WANTS HIS LIFE.**  
It is full of intensest interest from beginning  
to close. It is a mine of valuable informa-  
tion, and filled with the purest thought, keenest  
wit, richest experience and truest philosophy.  
**IT WILL PAY YOU TO WORK FOR US.**

Remember we allow our agents to give to  
every one who buys this book, which retails  
for only \$1.50, a free six months' sub-  
scription to "THE CHRISTIAN," which was  
**Mr. Spurgeon's Favorite Paper,**  
he having had it for years, and having said of it  
"THE CHRISTIAN" is the Best Paper that can be read.

It requires a salesman to sell some books  
this one anybody can sell, because the people  
want it, and the premium we give (THE  
CHRISTIAN) makes the work still easier.  
The people are anxious to have the book  
and wait with the money to pay for it.

**WILL YOU TAKE IT TO THEM?**  
Sample Book, prepaid, and "THE CHRISTIAN"  
six months, for only \$1.00.  
**Best Terms. Act Quick!**  
**To Our Agents. No Time to Lose.**  
The first to send 30c. (postage) for Outfit, get  
the territory. Address **JOHN K. HASTINGS,**  
Mgr. of "THE CHRISTIAN," 47 CORNHILL, Boston, Mass.  
(Preserve this, it may not appear again. Mention this paper.)

**JOHN F. STRATTON & SON'S**  
CELEBRATED



**BANJOS,**  
Importers and Wholesale Dealers to all kinds of  
**MUSICAL MERCHANDISE,**  
Violins, Guitars, Banjos, Mandolins, Accordions,  
Harmonicas, &c., all kinds of Strings, etc., etc.  
45 & 46 Walker St., NEW YORK.

**IF** you wish to advertise anything any-  
where at all time, write to **GEO. P.  
HOWELL & CO., No. 10 Spruce St., N. Y.**

honed  
propo  
e, as  
by th  
ers a  
ld a  
en an  
lectin  
airs l  
year  
GLE

ON

L  
30c  
ce you  
Money  
E  
lining  
erms  
ocure  
ophy.  
r US  
ve n  
retail  
sub  
as  
er,  
of li  
to m.  
ooks  
peopl  
(The  
sties  
cock  
er f  
M?  
CLAR  
!  
see  
f-  
NGE  
Jan  
p-  
s  
any  
D. F  
Y.

Vol.

Pub

T  
in s  
all m  
cept  
on t  
ers  
and  
of th  
mati  
a wo  
on i  
any  
How  
migh  
powe  
that  
pred

Th  
natur  
self,  
the  
to th

# The Manifesto.

VOL. XXII.

JUNE, 1892.

No. 6.

## THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

*Published in Albany, N. Y., in 1808.*

### No. 18.

#### *Explanations. Continued.*

THE work of God never did go on in spite, but in love and kindness to all men, even the Calvinists not excepted. But while the Christians upon the slightest evidence of the Shakers being liars, can fall to shouting and praising their God, or at the sight of them, stop every medium of information with loud cries for deliverance, a work of some kind will no doubt go on in spite of every thing that claims any relation to the coming of Christ. How long God may trouble these mighty waters, and what degree of power may operate round about in that preparatory work, has never been predicted.

Truth has its foundation in the nature of God. Like the Eternal himself, it is one, and is as necessary to the preservation of the soul, as food to the body, or heat and moisture to

the plant. And yet, alas! that best and only preservative of the noble mind, is unnaturally despised and rejected of men.

The Savior of sinners, who calls himself the truth, was made flesh and dwelt among us, but how few, comparatively beheld his glory. The men of the world knew him not, therefore they did to him what they listed. But though he was put to death in the flesh, yet he was quickened by the spirit, and now liveth forevermore. The world seeth him not but Christians see him, for he is in them, and will be with them; and because he lives they shall live also. He is the same in his word that he was in human flesh; and in every form his treatment has been the same.

How often even among us, has he been crucified afresh, and put to an open shame; pronounced powerless, dead, and buried among the rubbish of human tradition. But amidst all this infamy, the blessed truth has been preserved, that not a bone of him is broken. And has not a great stone, the confession of faith, been rolled off him? Has he not risen indeed? and has not the earth quaked at his resurrection? Surely the word of God

could not be bound; it was impossible that he should be holden of death. He is risen indeed, and we are witnesses of his resurrection, and do testify that this is he whom God has appointed to be the judge of both the quick and the dead.

We have already shown in our view of the gospel, that it is, by the eternal word that we are to be new created; the inquiry now before us is, how are we to be governed? Must we be kept by the same power through faith unto salvation; abide in the light as he is in the light; have fellowship with the Father and with his Son Jesus Christ, and grow up in him in all things who is the head? or must the dispensation be changed, the Creator withdraw and hide himself, and leave the subjects of his grace to certain delegated powers, ordained to scatter and divide; to be shut up in particular apartments, and prepared for heaven by certain and definite forms?

It will be granted that he who creates has a right to govern. Upon this principle God is acknowledged to be the governor of the world. It will also be granted, that he who has wisdom and power to create, has also to govern; and that the same power which brings any system into being, is necessary for its preservation. We learn that God created all things by Jesus Christ, and made him the head over all things to his body, that is, the Church. His eternal power and Godhead is the nail upon which the glory of his house is suspended.

We have known Christ after the flesh, and acted as vicegerants in his room and by his supposed authority,

but now henceforth know we him no more in such a point of light. He is the everlasting Father, the prince of peace. Through the veil of the flesh, God had entrance into the world, that God who was the same from the beginning: He promised to be with those that love him unto the end of the world. Jesus promised to send the comforter, that is, the Holy Spirit, to abide with his people forever. If this spirit of truth, which works by love and purifies the heart, can govern an individual, why not the whole body? Would it be an introduction to anarchy, should all the human family come under the influence and government of this one spirit? And can we suppose that any external rules could be more productive of order and harmony? For example, if the principle of love be sufficient to regulate the conduct of one man towards his wife, why may it not influence two? and if two, why not a thousand? But if the principle of love be wanting, can any external form of government and discipline make him a good husband?

Men have been generally fond of mending what they supposed God had left imperfect, filling up and supplying what they judged deficient, and making plain what divine wisdom had left in the dark. Thus have they wandered from the plain, simple rule of God's word, and taken the reins of government into their own hands. They have changed or amended, added or diminished, as times and circumstances made necessary till at length the church has become every thing, or anything, but what it should be.

Should we attempt to impose any



form of government upon the church, we should justly be abandoned by every child of gospel liberty. This is not left for us, nor any set of men in the world to do. The author of the Scriptures has not left us to supply anything either in doctrine, discipline or government. The precepts and examples of Christ and his Apostles are sufficient, and left on record for this very purpose. The government of the church, like the gospel itself, is exceedingly plain and simple. If we advert to the New Testament, we shall plainly see what is the nature of the Christian church, who are its members, the mode of constitution, its union, communion, government and discipline.

*The nature of the Christian church.*

The church in Scripture is denominated the kingdom of heaven, or the kingdom of God. This church is spiritual. "My kingdom is not of this world." Jno. xviii., 36. "They are not of the world even as I am not of the world." Jno. xvii., 16. It is invisible. The natural eye cannot see it, for "except a man be born again he cannot see the kingdom of God." Jno. iii., 3. Therefore the world knoweth us not, because it knew him not." 1 Jno. iii., 1. The kingdom of God cometh not with observation; neither shall they say lo here, or lo there; for behold, the kingdom of God is within you." Luke xvii., 20.

Hence we see the reason why Christ spoke so often to those who were without this kingdom in parables; for they being in a state of unbelief, could not understand.

"To you it is given to know the

mystery of the kingdom of God, but to them that are without, all things are done in parables; that seeing they may see and not understand." Mark iv., 11. While men reject the testimony of Christ respecting plain facts which they can understand, they reject himself, and therefore remain in darkness, incapable of receiving divine light into their souls. Thus when Christ told Nicodemus, ye must be born again, he replied with astonishment, how can these things be?

Jesus answered and said unto him: "Art thou a master in Israel, and knoweth not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Jno. iii. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned." 1 Cor. ii., 14. But he that is spiritual, judgeth [or discerneth] all things; yet he himself is judged [or discerned] of no man.

Men in this state are not only incapable of receiving the things of the spirit, but also incapable of receiving the spirit himself. "Whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you, and shall be in you." Jno. xiv., 17.

It is not surprising then if Christians are unseen and unknown in the world, if they be mistaken for fools and madmen, for hypocrites and enthusiasts. It cannot be otherwise, for

these things are hid from the wise and prudent, and revealed unto babes.

*The members of the church.*

From what has been said you will easily see who are members of this church: They are believers and only believers, for no other can be a member. It is indeed freely offered to all, to every creature under heaven, no person or character is excluded, who does not through unbelief exclude himself. "Go ye into all the world and preach the gospel to every creature." Mark xvi., 15. Since the days of John, the kingdom of heaven is preached and every man [that is, every believer] presseth into it. Luke xvi., 16. But there were many who could not enter in because of unbelief; for the word preached did not profit them not being mixed with faith in them that heard it. It is impossible for men to come to Christ who do not believe on him; nor can they seek to enter into the kingdom, who do not believe there is a kingdom.

While Christ remained visible on the earth, his body was the temple of God; for "In him dwelt all the fullness of the Godhead, bodily," that is corporeally. And though many hailed him, "good master," yet none were considered as real members, but those who believed his doctrine and felt his sacred influence in forming their hearts anew.

(TO BE CONTINUED.)

IF we follow the light of God we shall be found in the path where that light shines where peace and safety are found. Having found the true light, it is not creditable to be found prospecting in by-ways of sin and selfish pleasure. B. H. S.

**WHICH, the REAL, the IDEALISTIC or MATERIALISTIC?**

HAMILTON DEGRAU.

DEPENDING largely upon the comparative development both intellectual and spiritual of the mind that is trying to solve the problem of what is life. To the understanding of a large majority of mankind, what their physical senses take cognizance of is the real, ignoring or not knowing that back of all physical manifestations or materializations there is a "great first cause." Omnipotent, Omnipresent, unchangeable! While material forms are evanescent and constantly breaking up, disorganizing and reorganizing, not destroyed but assuming new forms, the idealistic or spiritual motive power that is making these changes in the material world is unchangeable.

To the architect that has evolved in his mind the form of an object to be materialized in wood, stone, iron or what not, which is the real? when perfected and fully evolved in his own interior consciousness, fire and flood may destroy and pulverize the outer manifestation yet the ideal remains intact, perfect in the mind's eye, ready again to be brought out in tangible form.

The farther removed from the inertia that characterizes the lowest forms of inorganic matter the more potent and powerful they become; so subtle that they cannot be viewed with our material vision and developing a power by which grosser forms of matter are moved irresistibly.

The electrical forces that man has harnessed and made to do him service



are the most subtle and powerful of any elements that he has been able to grasp and retain. But who can say that it is the ultimate? may not forces be unfolded that in point of energy and power far transcend any as yet known? Like the sunlight through a prism the red rays are the crudest and ascending to the violet which is the most refined, and clairvoyant minds say they can see other colors that are too refined for our material vision to view.

"Beware when the great God lets loose a thinker on this planet." What does he do? thinks. Whoever saw a thought only as it has been materialized? All the acts of men in the outward form are but materialized thought. The mighty universe itself is but an evolved thought of the Infinite mind. The materialist insists upon the Infinity of matter, we upon the Infinity of mind which created matter, and as there cannot be two infinities, hence as a logical conclusion matter is finite, a created substance evolved from mind.

The world is prone to laugh at the so-called dreamers or visionary minds who, living largely in the ideal are more in the future than the present. But as the wheels of time roll on, these become the practical workers, moving constantly ahead, planning and making the way easier for oncoming generations.

We have constantly before us an indisputable array of facts proving the reality of mind and the secondary position that matter the offspring of mind takes in the universe.

The series of undisputed victories of the mind of man over the forces of

nature, in mastering the elements that have long evaded his grasp and compelling them to do him service, and the field is constantly widening in which to give scope to the latent but awakening powers that in time will give him complete control over every thing below him is conclusive proof of the spirit's supremacy.

Still further proof lies in the fact that the soul is dissatisfied with its present environments and is placing its ideal always ahead of its reality, and in struggling to attain to its ideal is constantly placing it still further ahead and so on in infinite progression.

As parallel lines never meet, so the material never reaches the spiritual but is always in a position of dependence to it, moving as a secondary, subject to the primary or first cause.

If such mighty results can be brought out of thought, that mankind are told to beware when a thinker is let loose to project his thoughts upon the race, who can measure the concentrated power developed when the whole race are thinkers and their united thought is used for the higher culture of the world. The alacrity with which progressive movements will take place cannot be comprehended at present.

Awakening from the slumber of ages mankind are virtually renewing their youth, casting off the swaddling clothes of spiritual infancy and assuming the proper dignity of developed men and women. Does this come from merely physical culture? by no means.

Though it is important to have a healthy body as the medium for the

mind to act through, yet if the materialistic is the real, then the ox is equal to the man. Why do we feel the necessity of having an ideal in life, a something that is above the common condition of mortality? A holy of holies, a shrine at which the soul can worship and do homage to its ideal? Why do we embody this ideal in many instances in human form, some soul at whose feet we feel a pleasure in sitting and enjoying a holy communion away from and far above the material environments that are around us, and feel in the presence of such souls that holy "peace that passeth all understanding, and which the world can neither give nor take away." Why? because material conditions however perfect they may be fail to satisfy the spiritual perceptions, and when we see the embodiment of that ideal our souls instinctively know it, we need no herald to proclaim the truth. Why? because the love awakened in the soul by the contemplation of the perfect wishes to share unselfishly that which it possesses.

With this view of life there is awakened in the soul powers not dreamed of by the materialistic earth-bound, who like the man with the mud rake was constantly looking downward, his sense attracted to that which is beneath him instead of that which is above. The fact that a few controlling minds can sway the mass of mankind and move them as mere automata, subject to their mental power is one more testimony given to substantiate the foregoing facts,

How soon the soul when deprived of the outward instinctively retires to

the inner temple and draws from that hidden fountain vitalizing forces that in times of material prosperity were buried beneath the engrossing thoughts of worldly gain. Greater enjoyment is felt in the anticipation of some pleasure than in its material actualization. The struggle to gain a competence in worldly things is to the majority more invigorating and inspiring than its use after acquired. The former acting upon the mental forces, and the latter appealing to the bodily senses.

While it is important for the cultivation of the intellectual and spiritual nature that outward conditions should be harmoniously adjusted the power of mind over materiality lies in the fact that it is able to compel many times an adjustment of outward conditions when to the materialistic view it seems impossible, as the rising from a bed of sickness when a great emergency demands vigorous action: the soul asserts its supremacy and compels from the body the homage due from the inferior to the superior.

When to the soul has been opened these heavenly portals revealing to its understanding the fact that its real life is not in the material but spiritual realm, possibilities of growth are opened that to the materialistic mind are hid like precious treasures under large accumulations of earth.

In the realm of invention back of all visible signs is the realm of pure thought. Why does the inventor strive and agonize and labor for what? not to build the material form but to bring out the ideal, to perfect the mental conception, to evolve from chaos the *idea*. Then the rest is comparatively

easy. Finite can never grasp the Infinite, and secondary can never assume the place of the primary cause.

Down in the interior ocean reigns a perpetual calm, so in the inner soul, the real, the pure idealistic is never disturbed by the exterior conflict that at times rages in the outer temple of life, because the nearer we approach the fountain of real life the more harmonious the adjustment. To live in the world of causes does not imply a neglect of the duties of life in the one of effects: for, "to be faithful with the unrighteous mammon" prepares the soul to enjoy the true riches. Jesus prayed that his disciples might be saved from the world, not taken out. Lifted above the material where bondage to the physical senses holds the soul, into one where perfect freedom is attained. When this condition becomes the conscious inheritance of life it works a purifying process in all the faculties eliminating the crudities from our being that prevent us from enjoying the "communion of saints," intensifying our loves and making us more like the real, the ideal.

*Sonyea, N. Y.*

#### EVOLUTION.

MARTHA J. ANDERSON.

Oh, bright and fair is this world of ours!  
If we dwell on the sunny side of earth  
We shall see that the thorns are crowned  
with flowers,  
That plants through the darkness come to birth.

The snow-white lily, with heart of gold,  
Comes forth from the ooze of the shallow river  
And speaks as its petals pure unfold  
Of the wondrous work of the Great Life-Giver.

All things struggle from low conditions,  
The germ of the beautiful dormant lies,  
Till nature reaches a glad fruition,  
Through painful process of sacrifice.

The potent rays of the sun, magnetic,  
Work with a destined end and aim,  
Till the diamond gleams with a light prophetic,

Which shows God's laws to perfection tend.

Out from chaos and revolution,  
Up through the elemental wars,  
Comes life's glorious evolution,  
All things thrilling from sands to stars.

And through the throbbing pulse of nature  
Sentient beings a kinship feel,  
Union with every living creature  
Sets on the soul of man its seal.

From innermost heart of the microcosm,  
To outermost bound of the rolling sphere,  
Rock, plant and insect from protoplasm  
Progressed, through higher types appear.

When we behold the divine relation  
Wrought through creation's wondrous plan,

We know that the steps of each gradation  
Are the connecting links to man.

Crowning glory of things terrestrial,  
Two-fold being of earth and skies,  
Spark of the Infinite Soul Celestial,  
Heir of unfading paradise.

Buried in matter for high tuition,  
Wrought by earnest and ceaseless strife,  
Growing brighter through time's attrition,  
Reaching Nirvana, the goal of life.

Blest inheritance! through the portal  
Of earth-existence we come to thee,  
To drink ambrosia of life immortal  
In blissful realms of eternity.

*Mt. Lebanon, N. Y.*

—Labor-saving proposition.—"Well, I shall forgive you this time, Johnny; and it's very pretty of you to write a letter to say you're sorry." "Yes, ma; don't tear it up, please." "Why, Johnny?" "Because it will do for next time."—*Christian Nation.*

## FAITH DUAL.

ALONZO G. HOLLISTER.

"FAITH is a gift of God," and "without faith it is impossible to please God." "True faith," said Father James Whittaker, "is a saving grace. True faith is to believe a thing to be what it really is. If I believe a thing to be what it is not, I am deceived." "Faith cometh by hearing, and hearing by the word of God," spoken by his messengers.

The first and greatest visible messenger of the Divine Spirit, said "No man can come to the Father but by me." Again, "No man can come to me except the Father who hath sent me, draw him." It is written in the Prophets, "And they shall all be taught of God. Every man therefore, that hath heard and learned of the Father, cometh unto me. He that is of God, heareth God's words." As "no man knoweth the things of a man save the spirit of a man which is in him, so the things of God knoweth no man, but the Spirit of God."

Faith then, is primarily a gift of the Spirit of God, enlightening the conscience, ministered by his angels or messengers. "For he shall send his angels with the great sound of a trumpet, to gather his elect." And secondly, a trust or confidence in the visible messengers or bearers of light, whose works must be in and of the light and their fruits must correspond, else they are proved to be false teachers—"thieves and robbers," who steal the sacred fire and light of "heaven to give life to an image of the Beast" in fallen human nature.

These two degrees correspond to the first and second commandments of the Law, viz. "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind." And "Thou shalt love thy neighbor as thyself; which is like unto the first." "On these two," said Jesus, "hang all the Law and the Prophets; and there is none other greater than these." Therefore, upon the reception of these two phases or degrees of faith and obedience to it, depends the soul's new birth, and all subsequent growth and progress in the new and eternal creation of God.

True faith then, is predicated upon a revelation of the Spirit of God (or Christ) in the conscience, and an order of Teachers standing in the light of that revelation, and hence includes a trust or confidence in the teachers or messengers of light. For without a teacher there can be no disciples and no school; and the pupil must confide in his teacher, else how can he be taught? (No soul has a knowledge of the way of abiding happiness naturally in them, nor can any acquire it without assistance, except the head of a dispensation.)

Therefore Jesus says "whosoever receiveth a little child in my name, receiveth me, and whosoever receiveth me, receiveth Him that sent me." He that receiveth the kingdom of heaven as a little child, can receive it of a child, if such be the duly accredited teacher; of which fruits must be the test.

What if the teacher ignorantly or wilfully mingles false doctrine with the true, as in the case of those duly

appointed, who have fallen like stars, from heaven to earth? Jesus says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Why and how? Because the internal and external witness will agree, and experience will confirm their testimony.

He that doeth not God's will, i. e. disregards the inward monitor, his internal ear is closed by that spirit which "is not of God" (not by constraint, as of some superior power, but because he chooses it,) and therefore he "heareth not God's words," and of course in that state, cannot know God, imagine as he may.

Again, "The pure in heart shall see God." Not personally, for "no man can see God and live;" (a carnal life.) But by an interior view and knowledge of the character of God, (which is God's likeness in the mind,) he will be able to "discern between him that serveth God and him that serveth Him not;" also to discriminate between the true and false in doctrine, and the real and specious in practice. Because he loves to obey the commandments of God, which bring death to the carnal will, and destruction to that nature which separates man from his fellows.

Such as "keep the commandments of God and have the testimony of Jesus Christ," united and traveling together in the Order of the kingdom of heaven (now revealed among men,) constitute the visible sanctuary and church of Christ in this dispensation. These have no need of human learning and research, nor for the wisdom of this world, (which "is foolishness

with God,") to give them knowledge of the way of salvation—for the indwelling "spirit of Truth" speaks and works through them; and is their life, which they feel as a substance, daily increasing in their souls.

As this is the beginning of that kingdom to be "set up by the God of heaven," which the Spirit declared by the prophet should "never have an end nor be given to another people;" therefore though individuals may err and fall from this holy Order, the Order will remain intact; and there will always be enough of that faithful number united, to fulfill the prophecy; vindicate present and past revelations of the Divine Spirit—"convince the world of sin committed; of righteousness attainable; and of judgment to be executed," and advance the kingdom of the God of heaven to its final completion.

*Mt. Lebanon, N. Y.*

ENFIELD, N. H., JAN. 1892.

LYDIA DOLE, BELOVED SISTER:—

Your letter of the 17th inst. was duly received. To be so kindly remembered is very comforting. I thank you for the fruits of your pen and the love of your soul; and as is your prayer for the blessing and prosperity of Enfield, so is my interest in Sonyea and prayers for continued blessing.

Nay, kind Sister, I had not heard of the demise of my well-remembered and long-loved brother Emmory. In early manhood he sought righteousness and honored Zion. Many long years and through many scenes of trial and heaviness of heart he toiled for her interest and the salvation of



his own soul. I can but weep as I write, in memory of his brave and noble struggles to preserve the honor of the gospel, protect the church of his adoption and maintain the divine Order revealed to his understanding.

The measure of his days was full and his life, as I trust, was rounded out with a reward that gave him a satisfactory triumph. My heart blesses him. In the course of nature I must soon follow him. I am but about three months his junior in age, he being born July 1807, and I the October following.

It is a great satisfaction, that as people age, grow in years, mentally their faculties are preserved, in their spiritual interests they do not wane, and in dropping the mortal it be in honor. When my usefulness is no more here, then I pray that I may be gathered to my fathers and my mothers, and in no sense or degree would I be left to dishonor my profession or the Christian name.

It seems Sonyea has had her afflictions from La Grippe, the mortal foe to human weal. We too have been visited and suffered from his heavy hand. None, however, are or have been dangerously ill.

You kindly invite me to visit Sonyea: I thank you, assuring you it would give me great pleasure. Three times it has been my privilege to share your kind hospitality and enjoy the soul ministrations of your people. This is to me valuable, a favor granted only to a very few of our people. As much as it would please me again to be with you it is not likely such a privilege will ever be mine.

In this life I may never see you again and personally enjoy communion or interchange of thought, unless you come to New Hampshire which I really wish you would. This would give you rest, thus lengthening your days and giving to Sonyea the blessing of your more extended usefulness.

Our winter has been remarkably mild; but few cold days and very little snow. Sleighing only for a few days. Our love for Groveland is not abated. It grows with our years. Please accept it and extend to all our dear friends.

Your Brother,  
ABRAHAM PERKINS.

---

### SOMETHING NEW.

JESSIE EVANS.

A DESIRE for something new seems to possess the minds of all classes in this day of unrest and dissatisfaction, an undefined longing for something from a new source, an outline of character of a new design and pattern. The old course of dishonesty and deceit, entailing misery, has been pursued by millions to its hollow, bitter end. Even those conscientiously seeking a better or religious life, have become so embarrassed by forms and creeds, teaching implicit trust in Jesus, who died on Calvary, that the exhortation to "work out our own salvation," has been lost sight of by the masses, while the soul cry still goes out, "Where shall we find the new and lasting good?" "Not here," cries Wealth, "shrouds have no pockets; I am simply a condition of Time." "Not here," answers Fame, "what's in a name?" "Not here!" is the response from the votaries of Pleasure, "all is old, old and dissatisfactory."



Thus have we the past experiences of time, strength, health, wealth, pleasure, all, spent "chasing a shadow." Still we urge, Where may we look for the "Something New?"

Listen!—"Behold, I make all things new." "New things do I declare; I will bring the blind by a way that they knew not." "I will make crooked paths straight." The Savior of men alone answers our question satisfactorily. What can be newer than a life "hid with Christ in God?" Things of earth "perish with their using;" and its pleasures and fruits are but the joys of a moment.

With our dual existence, the something new must embrace both Time and Eternity to be perfect in its attraction. Our Elder Brother presented a beautiful picture when he said, as in Luke, xx:—They that are accounted worthy to obtain that world and the resurrection from the dead \* \* are equal unto the angels in heaven and are the children of God, being the children of the resurrection. Equal unto the angels! Is this an old story? The testimony of the Christ opened the way for a separation from the oldness of sin and self, which had been lived previous to his advent and the prospect of new conditions and new rewards was held before "Whosoever will." The laws which governed the old life referred to, have been so thoroughly impressed upon the characters of the past generations, that these have become a second nature, until now, one writer declares, taht "Doing nothing is doing ill;" as yet we are so wedded to old ideas and the soulless worship of tradition. From these phases of oldness, we yearn for something new. A change from old to new necessitates a change of law, and we must consult the new conditions. Will not the following quotations be embodied in the "New Covenant" promised:—"Unless a man forsake all that he hath,

yea and his own life also, he cannot be my disciple." "Thou shalt love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself." "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

The Apostle James wrote of the tongue "which no man can tame." In the new order of Christian discipline, the same tongue that could not be governed under the old law, is heard proclaiming the word of God, to the entire exclusion of less worthy themes. It is thus within our power to become new beings, equal to the angels of God.

Dear young Christian workers, will we not have the "Something new?" It is within our reach and attainment. Will we not enter a new field of labor which will afford soul happiness, through Time and Eternity? It is before us. There are prayers to be offered for the needy, words of encouragement to the halting, principles of deep and lasting truth to be upheld in daily association. No phase of selfishness can retard the upward progress of the genuine Christian worker.

The burning coal from the altar of eternal truth, leads to a full and honest confession of all sin, which so lights the pathway of the sincere-hearted, that he is made able thereby to discern between the "precious and the vile," between him that feareth God and him that feareth Him not, and will render him a swift witness against all who work iniquity in this new order of discipleship. Who will enter at this strait gate? The reward is a "hundred-fold" of blessing and the chastening of persecution in this life and in the world to come life everlasting. Who will enter? The reward will be "Something new." Let us strive for its possession.

*East Canterbury, N. H.*

## THE MANIFESTO.

JUNE, 1892.

### OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,  
EAST CANTERBURY,  
MEB. Co., N. H.

### TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for sample copy, free.	

ENTERED at the Post Office at East Canterbury, N. H., as second-class matter.

## Editorial.

MOVING ON seems to be the watchword of the day, and those who fail to comply with this inexorable law of God toward man must inevitably be left in the rear, or be lost sight of entirely. From the earliest history of man may be traced the footprints of a progressive march, and whether in civilization, in morality or in the higher gifts of spirituality; the race as a whole has moved onward to a better state. In some instances a phenomenal advance has obtained in a nation, while morality and even spirituality have blessed the mind of man to a remarkable degree.

Should these fail at any time to maintain their places, there is great danger of a retrograde movement and a consequent loss of position. Moving on, however, has nothing to do with the common construction that is placed on the term. The advance movement may be made very slowly or it may be at a rapid pace. It may even be in a circuitous form which at times may give the impression of falling back or even standing still, and yet, on the whole the march is onward and upward.

When we read of the changeableness of man, and of the tortuous path in which he has walked, even from his first introduction into that beautiful garden of Eden, we claim that it is a living miracle to find a class of men and women, in these last days, who will sacrifice their own comfort and work early and late to ameliorate the conditions of those in poverty or in sickness, as thousands are doing at the present time, and then beyond this are those who have separated themselves from the customs and practices of the world, agreeably to the teachings of the Christ, and are working for the peace and prosperity of each other as children of one Heavenly Father and Mother.

It may be no special credit to us who have accepted the cross of Christ and have determined in our own minds to crucify the world with all its affections and lusts, and to pray with Jesus, "Thy kingdom come,

Thy will be done in earth as in heaven." If the light of a better life has found entrance into the soul; it is the gift of God and he will in proper time demand his own with usury. Jesus in his evangel of peace is accepted as the inspired medium of God and he said he came not to do his own will, but the will of God who sent him. This should represent our mission, as it did that of Jesus. As servants of God, his word should become our law. With this as our guide we cannot stand still nor become lukewarm in the cause of practical righteousness.

Through the force of our common language we illustrate the life of the Christian as a soldier of the cross, as one contending with a powerful enemy whom we wish to conquer, and then destroy. Paul in his ecstasy thought of the great care that was exercised by those who went upon the battle-field. They were so careful in the preparation, that he would have the Christians equally as particular while contending for their spiritual interests.

"Put on the whole armor of God," said he. Allow no part to be defective. If they had been so careful in preparing to fight against their earthly enemies, they should be no less careful in preparing to fight against those of a spiritual order. Have with you, said he, a breast-plate of righteousness, a girdle of truth, a shield of faith, a helmet of salvation and by all means, a sword of

the spirit. Your feet should walk in the gospel of peace, and as you go, pray, and as you work, pray, believing that the victory will be obtained.

---

### INQUIRY.

No. 4.

WHAT is the difference between the Unitarians and the Shakers?

The same may be said in reference to this question as was said concerning the Quakers, (See No 3. in Apr. 1892,) with these exceptions; the doctrine of non-resistance and the Trinitarian mystery.

The Unitarians, like their evangelical brethren, teach their disciples to fight, and during a war, to kill both their friends and enemies, although in violation of the sixth commandment, and even pray to their war God to give them victory over brethren belonging to their own church.

---

### SCRIPTURE TEXT.

EXPLAIN John, iii., 13.

"No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven."

And reconcile it with 2 Kings, ii., 11.

"And it came to pass as they still went on and talked, that behold, there appeared a chariot of fire and horses of fire and parted them asunder and Elijah went up by a whirlwind into heaven."

Jesus in his earlier remarks had said, "If any one be not born from above he cannot see the Kingdom of God." God was to be his Father, and

God's Kingdom his home. Jesus was anxious to have his disciples understand about the coming of this Kingdom, and to bear in mind that it was to be above the earth, where they could, in safety, lay up their treasures. His prayer was that God's will might be done on earth as in Heaven.

Some entertained the erroneous idea that this heaven was above the earth in the firmament in which the sun, moon and stars are placed. They had reached that degree in speculative theology that they had located their personal God and his heavenly Kingdom in the fixed stars, while others were quite positive that it must be in the sun.

Jesus would disabuse their minds of this false notion, and remarked that no man hath ascended up to any such heaven.

Many had supposed that Enoch was carried bodily, up from the earth, and became an inhabitant of that heavenly sphere. "For God took him," and that Elijah went up into the same heaven, in a whirlwind. But neither Enoch nor Elijah had occasion for any such special demonstration. To walk with God, is to walk in the light and in the truth. It is the spiritual relation which Jesus taught should exist between himself and his disciples. It was the heavenly relation which he said would not come by observation, but that it was already in the hearts of his people.

Heaven is happiness, a state of at-onement with God, and no whirlwind nor chariot of fire can ever transport the soul to this blissful abode. The calling of Elijah and Elisha rendered

them highly susceptible to spiritual influences and the chariot and horses of fire, and the falling of the mantle were from the illumination of the mind of the seer, rather than real. The mantle that fell upon Elisha was the baptism into a deeper prophetic work upon which he undoubtedly entered with renewed zeal after the death of his teacher. The laws of God in the government of the affairs of this world, are still remaining, no doubt, "very good" as they were in the beginning. At that time it was declared of the mortality of man,—“Dust thou art and unto dust thou shalt return.” That a deviation has been made in one or two instances as manifestations of wonder for man, is quite questionable. The words of the preacher convey a very correct idea of this subject.

“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”

---

*In Memory of our Sister*  
**SARAH A. WEATHERFORD.**

MARY C. SETTLES.

WHEN Death comes to those who are far advanced in years, and have “borne the burden and heat of the day,” we feel it is a blessed release for their weary feet, and although we may be crossed to part with our aged ones, yet it is what we may expect;—but when Azriel, claims for his own, the one in the prime of life, and with ruthless hands, bears her away, from our midst, we are constrained to weep and mourn that one so useful should be taken from us, one with whom our youthful days were spent.

Joy and sorrow alike shared with each other, and how swiftly time has borne us on through varied scenes of toil and care.

Dear Sister we would not call thee ack for we know thy pure spirit now rejoices with those who have preceded thee to the Summer Land but we shall hope to meet again, and be parted no more. May we who remain, [join

"So live, that when thy summons comes to The innumerable caravan that moves [take To that mysterious realm, where each shall His chamber in the silent halls of death, Thou go not like the quarry slave at night, Scourged to like the dungeon, but sustained and soothed

By an unfaltering trust, approach thy grave Like one who wraps the drapery of his couch About him, and lies down to pleasant dreams."

*Pleasant Hill, Ky.*

#### IN MEMORIAM.

OLIVER C. HAMPTON.

ELDER HARVEY L. EADS died on the 13th. of Feb. at 6 o'clock a. m. of la grippe, being 84 years 10 months and five days of age. About six weeks ago he was attacked with the grip and gradually grew weaker till he calmly and painlessly passed away on the morning of the 13th. Elder Harvey Lauderdale Eads was born near South Union on the 28th. of April, A. D., 1807.

He has always lived among the Believers called Shakers. Quite early in life he was called to share in the heavy burdens and responsibilities of the Church at South Union, standing as associate minister with Elder Benjamin S. Young, one of the three original missionaries from the eastern Church to the western country in 1805, and who located finally and permanently at South Union, Logan county, Ky. Our dear Elder was called to this position with Elder Benjamin when about 20 years of age. From that period to within 3 or 4 years of his decease he continued almost uninterruptedly to occupy some important lot of care in the Church.

About the year 1844 he was removed to the Church at Union Village in Warren county and State of Ohio. There for 19 years he faithfully filled the office of Leading Elder, mostly in the novitiate or gathering order. Perhaps no western man

has ever occupied that weighty and important position with the same amount of success and general acceptance as our well beloved Elder Harvey. At Union Village he was universally loved, esteemed and highly appreciated for his versatility of talents and his many social and Christian qualities of character.

He was an enthusiastic Shaker, always ready to defend the faith and doctrine of our system as a true incontrovertible Pentecostal church modeled after the pattern of that which was based upon the Evangel of Jesus, eighteen hundred years ago. About the year 1862 he was once more called to the ministerial office at his ancient home at South Union, Ky., and left for that Society in July of 1862.

This office he continued to fill with scrupulous integrity until the infirmities of old age unfitted him for its arduous duties. Though by no means a classical scholar, linguist or titled professor, yet his reading and research were so extensive and in so many divers directions that he was held in high esteem among literary magnates far and near and enjoyed the confidence and friendship of many of this class during all of his latter days.

He was charitable and forgiving almost to a fault, and so confiding, forbearing and long-suffering that his life was often embittered by the mean and perfidious, whom he persisted in thinking as good and noble as himself.

Elder Harvey in his old age wrote a book entitled "Shaker Theology," which is creditable to his genius and true to his principles, and is one of the missionary publications of our Society, several hundred copies of which book have already been sent out.

The four cardinal points of our religious faith,—celibacy, community of goods, confession of all known sin, non-resistance—were most conscientiously and practically adhered to by our beloved Elder through all the joy and sorrow, prosperity and adversity of his long and useful life.

He was always instant in season or out of season in the benevolent work of gathering souls into the Church and offering



them the bread of life. He was truly one who "cast his bread upon the waters that it might be found after many days."

Indeed we are comforted in the assurance that if there ever was a man to whom the words of the rapt seer of old will justly apply it is our good Elder Harvey: "The wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

*Union Village, Ohio.*

## NOTES ABOUT HOME.

**Mt. Lebanon, N. Y.**

Average of Weather at Mt. Lebanon.

April.

Thermometer.	Rain.	Snows.
1891. 28.78	2 $\frac{3}{4}$ in.	23 in.
1892. 43.9	.9 in.	1 in.
		C. R.

"FORENOON and afternoon and night. Forenoon

And afternoon and night. Forenoon and—what!

The empty song repeats itself. No more? Yea, that is life. Make this forenoon sublime, This afternoon a psalm, this night a prayer, And Time is conquered and thy crown is won."

And such is life. When we say "Life is what we make it," we means not the singular editorial we but it is strictly plural.

Especially is this true in Community, where our close relation makes of each member, a responsible factor for the good of the whole. Each one is different originally, yet this very difference, when under the strict discipline of self-denial, makes life a grand harmony. Such are our possibilities, and this ideal should be our aim. In this we find no monotony, for life is one grand aspiration for the greatest of all conquests, the ruling of the spirit. With this object in view it matters not whether sunshine or storm is our portion. The storm gives us fortitude, and in the clear sunshine, we can enjoy the fruits of our toil.

We have no need to say "Spring has

come," for it comes every year. By the "Home Notes" we see that our experiences are identical. A late spring in one locality east of the Alleghanies, is the same throughout. Yet a difference is noticeable in the use people make of their advantages or disadvantages. A report of the success of the different Societies, tends to stimulate the otherwise indifferent, and creates a laudable emulation. In no kind of business is promptness and perseverance more richly rewarded than in agriculture; and by the diligence of our toiling Elder Calvin, we expect even our late spring will not deprive us of the usual ample maintenance of our vegetable garden.

Father Time against whom even absolute necessity cannot prevail, has so enfeebled our worthy Elder Daniel Boler, that he resigns his position at the head of Community. Long and bravely has he stood at the helm, and his sturdy faithfulness to his trust, wins for him the epithet, "Well done, good and faithful servant." He retires to the quiet of the Infirmary where we know he will receive the kindest care and attention, from those who occupy in that department.

Our old saw-mill erected in 1835, becoming unfit for use, is now being taken down and though we delight in having the useless and unsightly removed, still with the usual clinging to old landmarks, we regret to see it go, since all through our early life, the opening of its door was as sure a harbinger of spring as were the blue-birds and robins, and the music of its saw seemed to hasten the departure of winter. We had our first thunder-storm of the season during the night of May 3rd. lasting four hours, and going entirely around us, showing that we were in the storm center.

A. D.

**Center Family.**

May 11, 1892.

EVERYTHING seems to be progressing very nicely at present, although the season is rather late. Our potatoes are all planted and the Brethren are preparing the ground for corn. We have a small



portion of the garden sown to early vegetables. We expect to cut a meal of asparagus tomorrow.

The trees are not leaved out as yet although a few cherry trees have begun to blossom.

The summer term of school has opened with manifest interest on the part of the pupils.

Last Sabbath we were notified of the resignation of our good Father, Elder Daniel Boler from his position as first Minister. Elder Joseph succeeds him and also retains his own position. May he always have the good-will and assistance of the Brethren and Sisters in his numerous burdens is the sincere prayer of the writer.

#### North Family.

May, 1892.

We had a very dry April, and it was thought we should have a very early spring: but it has proved a very late one. Peas sown three weeks ago are just above ground. Our gardens are not yet all planted. Farm work is a little ahead of usual.

Sisters have had the houses about all turned inside out, and put back again, according to gospel order just as far as we could attain to it.

We realize that the gospel is not as yet manifest in its perfection. We are long-ing and working for a renewed baptism of gospel life, fire and light.

Habits and customs we have been in for many years become almost second nature, and often without thinking we assert that they are all right; and anything coming against them is apt to be taken for error and fought against with a great deal of zeal. This I think is especially true in the realm of thought.

It needs a good deal of divine wisdom to discern the truth, and more simplicity to acknowledge it when it is presented. Nothing but a genuine love for the truth will enable any one to accept and obey it. Who can possibly have this love, but those whose lives are made straight by being squared in accordance with the Golden Rule. In kindest love, D. O.

#### South Family.

May, 1892.

DEAR EDITOR;—We feel it a duty as well as a privilege to occasionally drop you a few lines. The beautiful month of May that we always hail with joy is ushered in, and the aspect of the universe round about us, prompts us to come forth to action, and enjoy a newness of life.

The earthly elements are doing their duty so beautifully, that we feel to cheer, comfort and bless the true and faithful. We endeavor to do right continually regardless of the deceitful works of the enemy.

We have been busy lately, filling orders for Boston people who know the comfort found in the Shaker Chairs. They were first manufactured by the Shakers and are the same in all parts of our country. Necessity demands chairs for comfort, for the poor body, and the testimony of the gospel for the poor soul, as long as the earth is peopled with civilized men and women who want righteousness to rule the gospel must be preached.

Of late I have looked through three new books and each one alluded to the Shakers, they are never forgotten. They were good books. Our worthy friend O. W. Holmes wrote one "Over the Tea-cups." The others were "There is no Death," and "How she became a Spiritualist." I found a great deal of useful information in the last book one side of the spiritual part.

House-cleaning is being done. By keeping cleanly the year round, we find much lighter work in the spring but must then make a general move. Our Dear Eldress Ann called at our home lately and we were all pleased to have her tarry over night with us. Hope she will come again. More blessed is her life than that of the Empress Eugenie and more glorious her reward. None of us on the sick list just now.

S. A. C.

#### Canaan, N. Y.

Apr. 1892.

BELoved ELDER HENRY;—It gives us great pleasure to read the "Home Notes"

in the MANIFESTO and so we thought we would add our mite also. A little practical common sense is much more interesting and instructive than dry theology. The former contains the essence of true religion and whenever brought into activity, has always benefited humanity; while the latter has caused bitter strife and angry contests and consequently great suffering.

We are a little band few in number and young in years, enjoying a beautiful home in the lovely land of Canaan. We think and study, and are trying to learn and comprehend truth in its simplicity and reduce it to practice.

We are trying to solve the problem of getting a living minus hirelings, as the hired element is antagonistic to pure Christianity. It savors too much of the master and slave principle to be tolerated by a religious Community, and we hope that in the march of progress mechanics will be developed and educated in our institution that we may be entirely relieved of this great evil, which like a cancer worm is sapping the life out of the best fruit of our Order.

Our three good Brethren and six boys have labored indefatigably the past winter. They have procured a good supply of ice, chopped down trees, hauled the logs home, sawed, split and piled wood for home consumption, and made brooms, besides attending to all other duties peculiar to farming without any hired help.

The Sisters also heartily co-operate, all are determined to maintain the principle, though it cramps our acquisitiveness and even deprives us of some of this world's goods which we now deem indispensable; the loss of which however might redound to our advantage in the ultimate. The sacrifice would seem trifling when compared with the great spiritual benefits consequently derived, resulting from a lively growth and development of a Community reared on the divine base of justice mercy and love. Forming a paradise, a home whose attractions would be so strong, whose internal influence so potent, as to be clearly seen and felt by

truth-loving souls. School for both boys and girls has been ably taught by one of our Sisters the proof of which is seen in the improvement of the pupils. E. O.

### Shakers, N. Y.

South Family.

May, 1892.

APRIL has been a cold, dry, windy month. Oats all sown, potatoes nearly all planted. Grass and winter grain, backward; we may say vegetation has been at a stand-still. We had a severe frost on the 24th. It is too early yet to say what the prospect for fruit will be. Elder Calvin Reed of Mt. Lebanon, made us a flying visit. Our beloved Ministry returned to the Mount the 4th. inst. Spring thus far is backward, still we have enough to do at present to obey the counsel of Mother Ann, to repair our fences, plant and sow, that we may reap a harvest to sustain the natural body. This is "hands to work," but her counsel did not stop here, for she added, "Hearts to God."

How about the spiritual fences? Are they kept in repair, by obeying the orders of God, which are a wall of protection to all who keep them? Is the spiritual soil prepared by an honest confession and true repentance, to receive and grow the seeds of love and good-will, combined with all the Christian graces, that help to make us what our profession calls for, true followers of Christ and Mother? Let us not lose heart and courage to perform our part, nor let selfishness, personal ease or lukewarmness be our sin. Let us begin anew, and bring forth the spiritual plow, and if need be, follow with the sub-soil plow, till we mellow up the cold, selfish indifference, underlying the surface, so that God's light and sunshine can penetrate and warm this dormant soil, and cause the good seeds, not tares to grow in our hearts.

Having prepared the spiritual ground, will not a continual cultivation bring about that much-needed condition,—a revival such as the Apostles experienced at the day of pentecost. We cannot expect an increase of numbers until this condition

is obtained. Let us work and pray in faith, trusting in Him, who has never yet forsaken those who sincerely trusted Him in the past, neither will He in the present.

Let us not be foolish virgins, expecting God to come to us in our selfish, worldly ideas and ways. We must go to Him in childlike simplicity and obedience.

### Shaker Station, Conn.

May, 1892.

A FEELING of thankfulness pervades the Society that Elder George has regained a measure of health. To be deprived of his visible presence would "leave an aching void." We kindly thank him for getting better.

It is said that "trifles make up the sum of earthly things," and this is true. The day is made up of small things, all linked together. Let us think of that. The little things of every-day life have a bearing on the endless life beyond. So it is clear that they are worth thinking of and looking after, to see if they are good or evil. They must be one or the other, for nothing that forms part of our lives is or can be neutral. Let us look well to the little things. "Little leaks make great losses, little savings make great gains."

Good judgment and the capacity for taking pains in little things fits one for success in poultry growing. What an infinitude of details there are! And how much depends on these little things. In providing succulent vegetable food for hens, cabbage is the best. A winter's supply is essential to their health. "Bowler's Animal Meal" for hens is the most economical of all the meat preparations. Dried sweet corn is the best food for sitting hens, also give them a good supply of milk. 3530 spaces of cream were sold in April.

D. ORCUTT.

May, 1892.

THE beauties of the May month are once more realized. They are most charming to behold and inspiring in their effects. We may have our chosen themes of meditation, and every possible advantage

the constant acquisition of valuable information, but never reach the highest ideal of fruition, and aspiration, until every desire conforms to the standard of true Gospel liberty and charity. Everything at the present time bears the impress of Divine beauty, and is radiant with loveliness, which causes ambition to take the place of depression, joy lights the countenance, and hope is kindled in the eye, in the blissful prospect before us. And has not God been pleased to institute the finer senses as the medium through which the spirit communicates with the external world during seasons of discipline and development.

We are hard at work tilling the soil. Ten acres of potatoes planted with the Aspinwall planter a good thing; four acres per day can be planted with it. We are preparing for sowing sugar beets, and hope to plant nine acres of corn this week. Our crops this year will be thirty acres of rye, thirty acres of corn and fodder corn, fifteen acres of oats ten acres of potatoes, two and one half acres of sugar beets, besides the mowing. All this having to be done with Breed's weeder.

Shortness of water is experienced owing to the long drouth, we had but one good rain in about two months. Cherry and pear trees are in full bloom, we hope the cold winds may not injure them.

M. W.

### Ayer, Mass.

May, 1892.

THERE is nothing in which mankind make so many mistakes as in estimating the happiness of others. We often envy those who are objects of pity, and waste our commiseration on those who are in reality worthy to be envied. The hovel is not necessarily the abode of misery, nor the palace of pleasure. The beggar may be happier than the king and the slave than his master.

He who is at the top of the ladder is in perpetual fear of falling, while if at the foot he only thinks of rising. These are some of my musings, while holding sweet

converse with the immortals; and while in prayer for more strength, physically, as well as spiritually, to give for the up-building of my beautiful Zion home, and echo says, beautiful Zion home! How has it been made beautiful except by the consecrated labor of willing hands and hearts? And still there are those who are faithfully working in the same cause.

We are an active people and the love of action sometimes diverts the mind from the true love of home life, but the effort to make home pleasant is a common duty, that rests upon every member of the family. The pleasure, the friends, the interest of one should receive the polite attention of all. To treat the subject or employment that interests another member of the family as if it was not worth the consideration of intelligent people is to say the least, not very polite. The outside of the house is not always the true index of the comfort that is within, nor can all the gifts of fortune atone for what nature has denied.

The sweetness of good manners has its source too deep to be learned by practice, or rote. It must be innate for it is the visible sign of an inward, spiritual grace. A cheerful and contented mind is the best gift which Providence can bestow upon man. If we have a pleasant home we must make the sacrifices that are necessary to make the pleasant home. First the unruly tongue must have a bridle that will keep it from uttering slanderous remarks. We must put forth the helping hand to those who are too weak to bear the burdens of life, and so cast the sunshine of blessing upon every one wherever we go.

The first of May finds us with the work for spring almost finished. The pleasant weather has hastened the work along so that we are in advance of last season.

A. D. B.

East Canterbury, N. H.

May, 1892.

"THE beautiful month of May, when the fields and forests smile with gladness

all clad in new robes of beauty." So says the anthem that was made and sung some forty years anterior to the present date. Central New Hampshire now enjoys all the beauty and loveliness of the above song. The fields especially are clad in new robes that are beautifully green and the farmers eyes must sparkle at the thought of well filled barns in the anticipated midsummer harvest.

The many varieties of trees are pleasantly awakening from their protracted slumbers and making glad the hearts of old and young. Health follows in the beauty of all this new life, as with a whole soul we remember the great goodness of our Heavenly Father.

The Willows whose home is on the shore of the pond or by the side of the stream, were the first to awaken and welcome the return of spring. On the development of their pretty yellow catkins, tens of thousands of little, honey-gatherers are in the air to harvest the treasures of pollen.

The red maples decorated in beautiful, scarlet plumes are among the ornamental flowering trees of our northern climate. The white birches are now sending forth their new formed leaves, and the clusters of trees in the distance look like a light green band suspended in the air.

The leaves on the maple trees are just beginning to expand, while the apples, pears, and cherries are still closely hid away in their buds. In a very few days and before these lines will reach the reader, a wonderful change will have taken place.

With this new development of life from God, we share in the universal good that comes to all mankind, and may also rejoice in that marvelous promise which was given to our fathers, many thousands of years in the past.

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

With this precious promise the farmers and gardeners may make all due preparations for ploughing and planting.

Our family of feathered songsters have slightly increased and now include the robins, bluebirds, sparrows and martins. We shall anticipate a visit from a few more families before the month closes. The crows, blue-jays, chickadees and English sparrows have been with us all winter.

June is said to be the most beautiful month of the year in New Hampshire. It is full of nature's northern beauty and cannot otherwise than make the heart to rejoice.

#### Weather Record, for April 1892.

Highest Temp. during the mo.	65.
Lowest " " " "	20.
Mean " " " "	43.1
Total rainfall " " "	.82 in.
Number of days rain " " "	3

N. A. BRIGGS.

#### Sabbathday Lake, Me.

May, 1892.

As I take my pen for writing I ask myself the question. What shall I write for the beautiful month of June? At this date the wind is blowing and the weather is cold for the time of year. By the sound of old Æolus one would think we were about to have a January snow-storm.

Sr. E. R. says, that Mascoma Lake loosened its icy fetters April 11th. Sabbathday Lake was a few days later. April 16th showed its rippling, sparkling waters to full advantage.

Arbor day was observed by the school in this place, not in setting out many trees but in trimming and taking care of those already started and by the gathering of many bunches of beautiful May-flowers which are now adorning tables and mantles, filling the rooms with their lovely fragrance.

The ground is ready for planting. There are ten acres of grain sown and five of potatoes planted. Corn will have to wait for warmer weather.

254,000 ft. of logs have been sawed at our mill this spring of which 104,000 belong to us and the remainder to the neighbors.

As Baldwins are the best apples we have for market we have grafted between five and six hundred wild trees with that variety. The Sisters have set out  $1\frac{1}{2}$  doz. fruit trees and 1,000 strawberry plants.

Before these notes reach the Manifesto, we shall transport 50 tons of pressed hay to the Portland market. A. S. C.

#### Enfield, N. H.

May, 1892.

DEAR EDITOR:—"Notes about Home" have come to be quite an institution in our monthly, occupying nearly half the space, counting out that used for reviewing the Revival of 1808., and if the same amount was to be covered with selections from other papers, it is far better appropriated. The Editorial is always excellent, the legitimate fruit of a life devoted to the best interests of our respective homes, but it often occurs to the mind of any thoughtful reader we presume, that the principles which do or should govern these homes, are too seldom discoursed upon: inasmuch that the casual reader abroad would too often fail to find the question answered even in part. What do these people believe? A church without a formal creed is no cause of alarm, in these days of the crumbling of all creeds but where societies are constantly being organized, however short-lived, taking parts of our belief as a foundation, certainly, one which has existed for one hundred years, upon principles, firm, in that they are unselfish, as the everlasting hills, should often place said principles before the reader, in language not mis-leading.

The "Confession of sin," so often confounded with the belief and practice of the Roman Catholic church, where male priests alone minister; however erroneous this idea may seem to us, it invariably manifests itself in conversing with strangers.

We are doing as all good Christians aim to, at this season, when nature decks herself in fresh attire, some interior painting is in progress; the fashion of our foremothers, of turning every thing upside down, is greatly improved upon: but we



have yet to learn that repose, at times, is not indulgence, and that body or mind, "forever busy" is sure to find vengeance. Blessed are they who find the happy medium, and learn wisdom before too late, may not be among the proverbs of Solomon, but it is just as necessary that the earthly existence may be rounded out to its full capacity for doing good and working righteousness.

We send a loving welcome in advance, to the dear friends whom we are expecting to entertain as guests the coming season, also to any who may be kind enough to surprise us with a visit. E. B.

### West Pittsfield, Mass.

May, 1892.

DEAR EDITOR:—The wise man tells us in the good book, that "to everything there is a season and a time to every purpose under the Heavens."

We find that the rapidly revolving wheels of time have again brought round the season for collecting "Home Notes" and if we do not make haste we shall be as far in the rear as the present spring season. "Smiling May seems not to come this way," though we find her name registered on the calendar. April appears to hold dominion yet, and through smiles and tears is slowly covering the earth with verdure. Have to-day for the first time, turned a portion of our stock to pasture. A few events have transpired since our last writing. On the 24th ult. Sunday, P. M. a company of tramps while strolling over our fields, either accidentally or purposely set fire to the dead grass which rapidly spread, burning over some ten acres but was happily arrested before it reached the woods or did serious damage.

A few days prior to this, Br. Thomas Farish of the East family, owing to the breaking of the harness, was thrown from a carriage and badly injured, but is fast recovering. Notwithstanding this and other afflictions the enterprising members constituting that family are not disheartened, but are alive and active.

Are remodelling their dwelling house somewhat, by dispensing with the old windows in a portion of the house and replacing them with large plate glass windows adding bathrooms and other modern improvements.

House-cleaning painting and some small repairing is in progress and dirt ought to feel that it is a nuisance. Our dear Sister Maria Doane took her departure from earth very suddenly and unexpectedly. We miss her from the circle in which she has moved for nearly half a century, but we would not recall her to earth for she has suffered much physically, and is no doubt happy in the change and now rejoicing in her freedom from the pains of mortality. J. L. S.

### Sonyea, N. Y.

May, 1892.

"March may blow and April try,  
But May will tell who'll live or die."

SUNNY May has showered the parched earth to a fulness; six days of continuous rain has caused all living vegetation to "bud and blossom" as the rose.

Peach, pear and cherry trees are laden with their perfumed fruits, a forerunner of "the great and glorious harvest" in which all men delight; if drought and frost do not blight them.

154 rods of barbed wire were built the past week in connection with much more farm work. The sowing of spring grain was finished some days since, and the sowers are watching the upspringing of their labor with interest.

Housecleaning scenes are among the principal plays of the day. As the curtains go up, a clearer and brighter view of external things is presented to the vision, and all out door life appears beautifully beautiful.

The Sonyea depot, owned by the Erie Co., was burned on the morning of the 26th. ult. As it was but a port of shelter for waiting pilgrims no loss of property was sustained; fortunately the wind was light, had it been otherwise, the large ware-house standing in the rear would also have been destroyed. We are thankful for its preservation. G. D. G.



Alfred, Me.

May, 1892.

BELoved ELDER HENRY:—The days pass so swiftly that I can hardly keep pace with them. It seems but a few days ago I was writing "Notes" for May MANIFESTO and it is now time for June "Notes." There does not seem to be much of interest to write about. All are busy with no time for idleness. If we remember our Mother's injunction, "Hands to work and hearts to God," I believe a blessing will come to us, and we shall realize fully that God is good, and his mercy endureth forever. Warm spring weather has not reached us yet, even yesterday a few snowflakes fell, followed by a cold rain. Potatoes and peas are all that the weather permits of planting as yet. Spring term of school commenced the 10th. inst.

Housecleaning almost finished, and the Sisters are very glad. We read in the good book that it is first pure and then peaceable, and if our hearts are as clean and pure as our dwellings, surely we ought to live in peace, love and union, with never a word to mar our happiness. This cleansing work must and will go on, and every soul that is willing to endure the cleansing, will come off victorious in the end, and be numbered with the hundred forty and four thousand. Let us keep in the way, for we know that

"God's work will stand,  
It cannot, will not fail;  
'Tis founded on eternal truth,  
Enduring as the heavens are;  
It cannot, will not fail. F. C.

#### NOT FOR AN ORANGE.

*A pleasant memory of my dear friend  
and gospel Sister, Rhoda Offord,  
who took charge of me when a  
child,*

LUCY S. BOWERS.

SOME varied years of my humble life  
Have gone to the distant past,  
But my mind some recollection holds  
That through future years will last.  
Yea last when the misty veil is drawn,  
And time is to me no more,

When I meet dear friends—thank God they  
On the river's other shore. [live,

The thoughts that circle so lovingly,  
Are of scenes when just nine years  
Had marked the length of my life on earth,  
'Mid its joys, its pains and fears.

I was held in charge by a gentle soul  
Who sought my utmost good,  
Who knew the springs of my little heart,  
And my mind well understood.

She said to me one Sabbath time,  
"If you will be kind and true,  
Quite perfect prove the whole week long,  
A gift I will give to you."

A child I was, but I labored not  
With the stimulant thought of praise,  
Nor with hope of a pleasant recompense  
That might crown the seven good days.

I cherished the thought of affection, pure,  
That I knew to my soul would flow;  
That union too that would gather me  
And help me Godward to grow.

I labored on with a constant care,  
Discreetly and true each day, [beam,  
And found at the time of the sun's last  
I had won it in every way.

She called me aside to a closet room,  
And gave me with gentle hand  
An Orange, as large and sweet and round  
As grows in the sunniest land.

I cannot tell—so I will not try—  
How my heart leaped up for joy;  
A true delight and a holy peace  
I had gained without alloy.

I can see it now, oh it truly seemed  
Like a golden ball of love,  
I think I couldn't have prized it more  
Had it come from the world above.

She said in her kind and winsome way,  
"Not for an orange my dear,  
Not for an orange was all your strife,  
But for love's own sake and cheer."

I might have returned the treasure given  
And felt my toil well repaid;  
Not for the symbol, but riches unseen  
I sought for, lived for and prayed.

She knew it, and that was half of the gain  
My courage grew buoyant and strong;  
I loved her, she felt it; she loved me I  
felt it,  
How glad was my triumphant song. †

And I think of it now, how well it would  
be  
Should we give the good we possess  
From out of our spiritual caskets each day,  
Symbolized in deeds that will bless.

MT. Lebanon, N. Y.

## Books & Papers.

### A GREAT STORY.

"THE SCARLET LETTER." Nathaniel Hawthorne's most celebrated story, and one of the most famous in American literature, up to a few weeks ago cost, in cheapest cloth binding, \$1.00, or in paper, 50 cents. We have just received a very neat and thoroughly well made cloth bound edition from John B. Alden, Publisher, New York, which he sells for 20 cents, plus 5 cents for postage, if by mail: the same in paper covers he sells for 10 cents, postpaid. His Catalogue of choice books, over 100 pages, which he sends to any one for 2 cents postage, is a literary curiosity, which every book-buyer ought to have, of course. His publications are not sold by booksellers, but only direct. Address, JOHN B. ALDEN, Publisher, 57 Rose St., New York.

THERE is an interesting group of bright girls at the New England Conservatory of Music, in Boston, who represent the quality of push characteristic of the American girl. There are some thirty-five of these girls, and they are being musically and vocally educated by *The Ladies' Home Journal* of Philadelphia. Some time ago this magazine offered, as a stimulant to girls to get subscriptions for it, free education at the Conservatory. The American girl is quick to see a chance, and one by one these thirty-five girls have come from all parts of the country to Boston. They receive the very best the Conservatory affords, the most desirable rooms in the building are theirs, and they have all their wants carefully looked after by a wealthy periodical. Perhaps in no other country on the face of the globe could such a thing be possible. These girls, too, the reporter was told, belong to nice families, but they preferred to earn their own musical education rather than depend on the family purse. Of course, the particular girls are unknown to the scholars at large, and to all intents and purposes they are paying their own way. And they certainly are. It is said that the magazine is also educating a number of other girls at Wellesley, Smith and Vassar Colleges.

IN PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for May a gentleman who has distinguished English journalism gives striking testimony for the usefulness of Phrenology. It is Mr. Wm. T. Stead, whose portrait stands in the opening page. Some views of Persia from the sketch book of a lady traveler follow. The function of Aquisitiveness is variously illustrated, and a writer vigorously attacks the notion that appears to prevail in society that there are men and women stand on a different moral footing. Some spicy reading occupies the department of Practical Phrenology, and D. P. Butler, of Boston, the "Health Lift" man, is the phrenological example of the number. Mrs. Hull points out the use and

manner of coercion in training young children, and little Queen Wilhelmina of Holland is portrayed in significant style by the editor. How to Care for the Sick, The First Schools on Manhattan Island and the late Senior Admiral of the British Navy, Sir Provo Wallis, who died recently over a hundred years of age, are notable parts of the month's record. The editorial matter is suggestive and varied, as usual. Published at \$5. a number, or \$150 a year. This number is dated from the new office, and letters should be addressed Fowler & Wells Co., 25 East Twenty-first St. New York.

**IT PAYS TO READ THE PAPERS.** especially your county paper, for often through this medium business chances and opportunities are presented that might otherwise entirely escape your attention. For instance, B. F. JOHNSON & Co., Richmond, Va., have an advertisement in this paper that will prove of especial interest and value to a large number of people hereabouts. Write to them for further particulars.

### UTAH.

"A PEEP INTO A MOUNTAIN-WALLED TREASURY OF THE GODS," is the title of a beautifully illustrated book forwarded to us by Cassius C. Smith of Denver, Col. In his illustrative notes referring to this wonderful country the Editor writes:—"Earth has no other land like ours. Among all the nationalists and realms of the Globe, Columbia the Gem of the ocean is peerless, unrivaled and unrivaled. The grandest empires of the old world, of ancient or of modern times, sink into petty provinces beside its vast dimensions."

This very interesting, instructive and beautiful work will be sent to any address upon receipt of 25 cts by J. H. Bennett, Gen'l Passg'r agent, Rio Grand Western Railway, Salt Lake City.

## Deaths.

Laura Maria Doane, at West Pittsfield, Mass., Apr. 25, 1892. Age 58 yrs. 5 mo. and 10 days.

Sister Maria has been a member of the Society for fifty-one years. I. R. L.

Sarah A. Weatherford, at Pleasant Hill, Ky., May 9, 1892., in the fifty-third year of her age.

Our beloved Sister was gathered into the Society at the age of eight years. Was called from earth in the prime of usefulness, and will be greatly missed by her associates and friends. Yet it is well if, in our affliction we can say, "Thy will, O Lord, not mine be done." J. W. S.

Ada M. Wayne, at Mt. Lebanon, N. Y. May 13, 1892. Age 22 yrs.

Five years among Believers.

Earth's trials o'er, the victory's won;  
Her spirit doth rejoice  
With her loved friends of Lebanon,  
The people of her choice.

SOPHIA WAYNE.

## THE WORLD'S FAIR.

The 250,000 readers of this interesting and unique publication will be pleasantly surprised with the April issue, decidedly the handsomest so far published. The frontispiece is an especially fine full page engraving of the Hon. Thomas M. Waller, of Ct., First Vice-President of the National Commission. There are also full page engravings of the U. S. Government Building, the Transportation Building, and the Fisheries Building, as they will appear when finished.

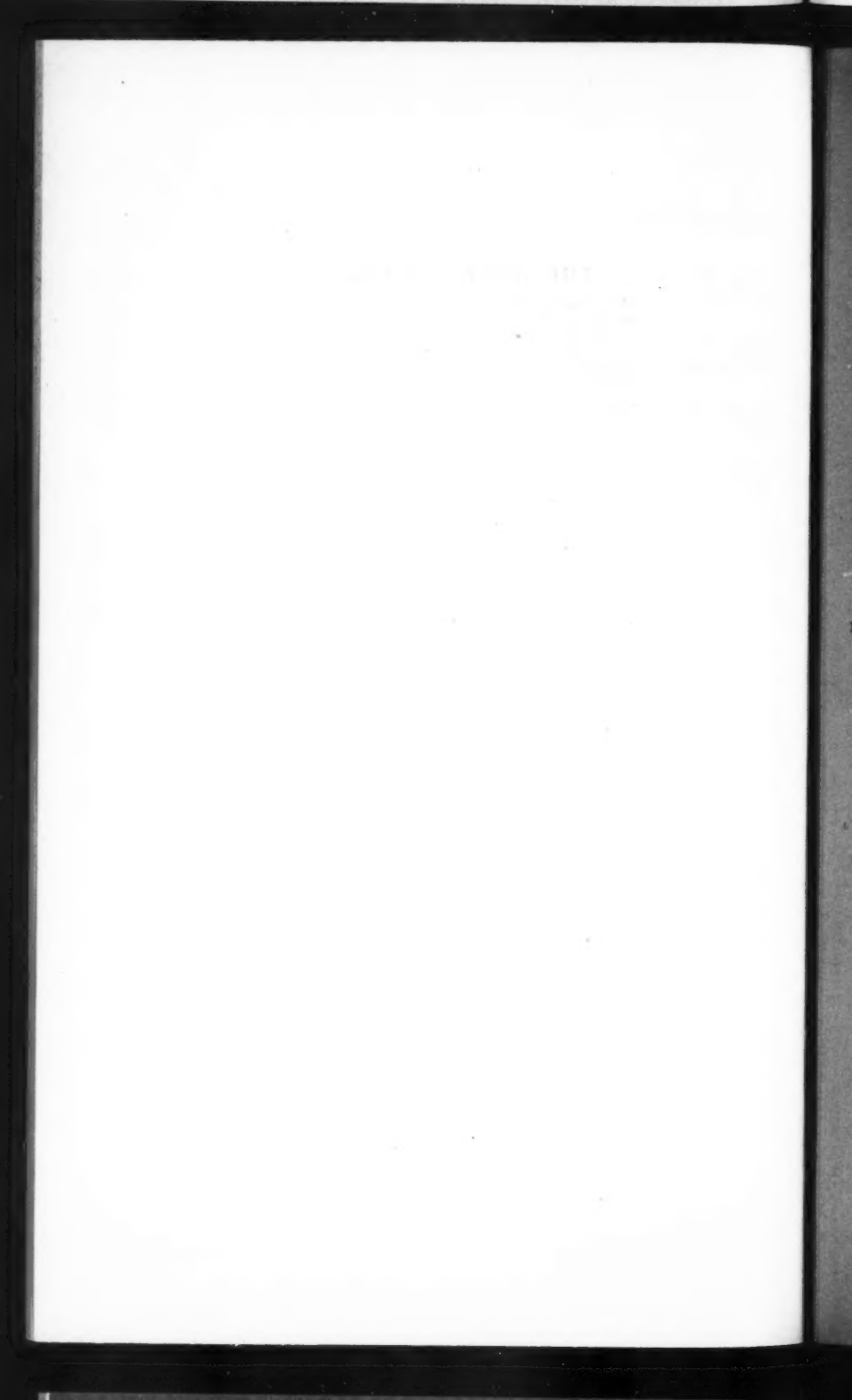
One of the prominent features is a beautiful colored lithographic view of the prominent Exposition Buildings as they will appear when finished. There will be found several illustrations showing the buildings in course of erection, an exquisite panoramic view of the buildings and grounds as they appear at present, a photograph of Chicago as it appeared in 1833, a beautiful photograph of the members of the National Congress as they viewed the Exposition grounds February 23d, together with photographs of the Congressional Committee on the World's Fair.

This number is rich in biographies of prominent men connected with the Fair, besides leading articles such as "The President's Endorsement of the Exposition," "The Lesson of the Exposition," and "Hellenic Art," also special reviews of all the details and work done to date, giving the amounts of money paid out, dimensions and costs of the different buildings. It contains extracts from the oration of Gen. Woodford, delivered before the National Congressmen when they were in Chicago, that are well worthy of careful perusal.

There is an article stating all the appropriations of the different States and foreign countries to date, besides many more interesting articles which are invaluable for their information and instruction in World's Fair matters. Altogether this number is not only well worthy of reading, but is invaluable to all those who expect to visit the World's Fair in 1893, or to any one who wishes to have an authentic record of the World's Columbian Exposition. Price 25 cents per copy. Early in the fall this publication will be issued semi-monthly, down to the beginning of the Fair.

During the Fair it will appear weekly. Annual subscription price \$4.00 which will entitle subscribers to at least eighteen copies.

Published by JAS. B. CAMPBELL,  
218 La Salle St., Chicago, Ill., U. S. A.

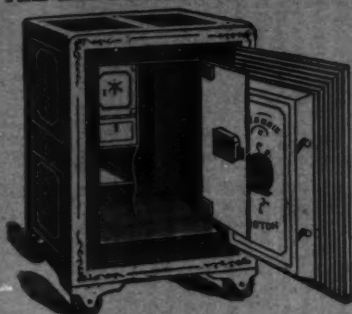


# THE MANIFESTO.

## E. C. Morris & Co.

64 Sudbury St., Boston, Mass.

**FIRE AND BURGLAR-PROOF SAFES.**



Bank Safes, Bank Vaults, Bank Vault Doors, and Deposit Work of all kinds.

*The Best Safe in the World. 180,000 in use.*

*Always preserves their contents*

150 sold in Lynn, Mass., since that great fire where 50 of our safes were subject to intense heat, preserving their contents.

**Champion Record** also in the *Great Chicago Fire* in 1877, in the *Great Boston Fire* in 1872, and in all the great fires since. Send for circulars. **Agents Wanted.**

THE GENTLE



Is the gentle one of your local dealers, we will send you a way of supplying you with the

**STRATTON**

**RUSSIAN GUT**

**VIOLIN STRINGS.**

*Stratton and his Children and Peter Lee*

**JOHN F. STRATTON & SON,**

**MUSICAL MERCHANDISE**  
43 & 45 Waller St. NEW YORK.

The Celebrated

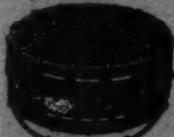


**Stratton**

**BAND INSTRUMENTS,**

Horns and Bass Drums, Flutes, Piccolos, Clarinets, Cymbals and all other instruments pertaining to Brass Bands and Drum Corps.

MADE IN MASSACHUSETTS



MADE IN MASSACHUSETTS

**JOHN F. STRATTON & SON,**

43 & 45 Waller Street, NEW YORK.

## DO YOU KEEP BEES

If so, send your name and address for a Free Sample of the **AMERICAN BEE JOURNAL**, Weekly—32 pages—One Dollar a year.

**Thomas G. Newman & Son,**  
**PUBLISHERS**  
CHICAGO, ILL.

## LIBERAL and MUSICAL.

"SHAKER MUSIC" is the title of a book of 250 pages, beautifully printed and neatly bound. It was published by the Believers of Mt. Lebanon, N. Y.

We will send the **MANIFESTO** during the year 1892 and a copy of the Music Book, to any address for \$1.25 postage paid. If desirable the Book and paper may be sent to different persons.

Address,

**THE MANIFESTO,**  
**EAST CANTERBURY, N. H.**

## Every-Day Biography.

Containing a collection of nearly 1400 brief Biographies, arranged for Every Day in the Year, as a Reference for the Teacher, Student, Chautauquan, and Home Circles. By Amelia J. Calver. A large handsome vol., nearly 400 pages, handsomely bound; price, \$1.50.

"Every-Day Biography," is an outgrowth of the increasing popularity of observing the birthdays of noted people.

Nearly 1500 names are here found, representing sovereigns, rulers, statesmen, founders of colleges, institutions, etc., besides pioneers in every art, science, and profession.

To Chautauquans it will prove invaluable, since every week will bring some name to mind prominent in that universal study.

This work will be found a valuable addition to any library or collection of books. Agents wanted to introduce this, and take orders for it. Sent by mail, postpaid, on receipt of price, \$1.50. Address,

**FOWLER & WELL'S CO., 775 BROADWAY, New York.**

# ROYAL BAKING POWDER

Absolutely Pure.

A cream of tartar baking Powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*  
ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

## SPECIAL FROM West Pittsfield, Mass.

F. A. OWEN;

PRES. AM. CORRESPONDENCE COLLEGE:—DEAR SIR:—Some of your students at this place having called my attention to the course of instruction provided by the AMERICAN CORRESPONDENCE COLLEGE, I can say, from a personal examination of the same, that I consider the information and benefit it imparts to be of very great educational value to teachers and students as well as to any one who wishes to increase or revive his fund of practical knowledge.

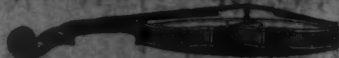
Yours truly,

LOUIS BASTING, Pastor of Church at W. Pittsfield, Mass.

The above refers to our "REVIEW & METHOD COURSE" given by mail. A course of 10 weeks costs but \$2.50. (40 per cent discount to teachers.) A 32 page catalogue of all our courses on receipt of stamp. Our mail course in SHORT HAND is the best and cheapest. Send stamps for full particulars.

AMERICAN CORRESPONDENCE COLLEGE,  
SOUTH DANVILLE, N. Y.

JOHN F. STRATTON & SON,  
42 & 44 Walker St. NEW YORK.



Importers of all kinds of  
**MUSICAL MERCHANDISE,**  
Violins, Guitars, Banjos,  
Accordeons, Harmonicas, &c.  
All kinds of STRINGS, etc., etc.

\$25 CASH PRIZE. Particulars free.  
J. B. CALDWELL, 104 Franklin St.,  
CHICAGO.

## BIOGRAPHICAL SKETCH OF

DANIEL FRASER

of the SHAKERS COMMUNITY,

MOUNT LEBANON, N. Y.

By CATHERINE ALLEN.

Price, 10.

## SKETCHES

OF

## SHAKERS & SHAKERISM.

A synopsis of Theology of the  
United Society of Believers in  
Christ's Second Appearing.

By G. B. Avery.

Price, 15 cts.

## SHAKER'S ANSWER

TO THE OFT REPEATED QUESTION,  
"What will become of the  
World, if all become Shakers?"

Price, 10 cts.